/148 cont./

of which I was still able to obtain (Fig. E. 9 /see p. 150/). Today they use long-handled hoes (azuna, takina) of European make. The seeds are sown from meter to meter in holes they make with this instrument. The natives do not seem to show any attention to sowing in a straight line, and the holes when seen from a certain height give the appearance of wavy and capricious lines.

These fields are not irrigated but could obviously be without much work, given the uniformity of the plain. Some Cipaya with an enterprising spirit have recognized the possibility of this improvement, and this question is at present the object of discussion among the groups of land cultivators. The quinua which grows in these fields is stunted and bears few seeds. The harvest is frequently of no account as a consequence of excessive droughts or frosts. I noticed some faint attempts at cultivating barley (1) in the shelter of several houses down the towns.

1. The Cipaya while traveling dig up a tuberosite (ulla) which they say is the root of the tola, and they appear to be very fond of it. As far as I am concerned I found it tasted sour and insipid. Another wild tuberosite (oxalis-pura) was pointed out to me as being edible also.

Trade. The Cipaya make cheese, which constitute their chief industry and the source of their wealth, out of sheep's milk. They trade it for everything they need to live and which nature denies them: maize, quinua, barley, broad beans, potatoes, dried fish, coca, and alcohol. These products are brought to them by Aymara traders or mestizos, who generally come from the region of the Salinas, from Carrimendoza. The Cipaya sincerely believe that in large part on trade. They themselves sometimes go to the

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[16th Century]

[15] /It can/ be seen, without calculation, and which they call quinze /fifteen/ or cenque; all of these Indians are fond of and eat the pod of same...../Translated from the Spanish./

(Historia del origen y genealogia real de los Reyes Incas del Peru /History of the Origin and Royal Genealogy of the Inca Kings of Peru/, 1680, Constantino Bayle edition, Madrid, 1940, p. 234.)

[16] /It/...The Chan were Indians that the Inca sent for when he army was short, and they were compelled to follow the flags, not knowing even how to hold a bow; they went into battle almost without weapons and they and some of the Peruvians were killed like flies; because they had no military training, they let themselves be killed like animals. /Translated from the Spanish./

(Ibidem, p. 184.)

Cerrillos de la Vega

[6] ...and the Pequina, Canta, Ura, and Tuara Indians, and other various that we could not drill, and owing to their crudeness, even speak their own language poorly...../Translated from the Spanish./

(Primera parte de los Comentarios Reales /First part of the Royal Commentaries/..., VII, Chap. 4.)

Chan (Fr. Father Acosta)

[8] ...(Inca's Inca) ordered that...certain people, or the Chan were, who are ignorant and rustics, should each one of them gather one reed tube full of lice each month, so that no one should be idle...../Translated from the Spanish./

(Historia del Reino y Provincias del Perú, de los Incas Reyes /History of the Kingdom and Provinces of Peru, of the Inca Kings/..., 1588. 1894 edition, Lima.)

Canaries (Ecuador)

[9] The Cax Indians are a people who live on lakes, such as the lake of Chaparra and that of Paria, and in other parts.